

# A Social Welfare Perspective of the American Family

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The Puritans were the first family settlement in America that attempted to structure a perfect society. It was about 1630 that the Puritans settled in Bay, Massachusetts. They came mainly from England looking for an opportunity to start a new life, one without insurrection, crime, vice and unrest. There were mostly laboring, skilled and semiskilled people. There is no record that shows education as having a major factor in the migration of the Puritans to the United States. Today we look back upon the Puritans as a social experiment, that dominated a way of life that was common to all of that era. To start out as a community, there were only Caucasians in that Blacks were known to have come later as slaves to America under Puritan rule. There were, however, single men and women who were known as single indentured persons. These individuals were without families, but worked as servants in the household establishments of Puritan families, cleaning the house and caring for the children. The Puritans were members of the British middle-class prior to their American voyage, reported Arthur W. Calhoun.<sup>1)</sup> Some had been squires, yeoman and other important members of the British community, all rendered some kind of service to the commonwealth. These ambitious people came for better or for worse with great hope for their future in the

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1) Arthur Wallace Calhoun, *A Social History of the American Family*, (New York: Barnes and Noble, Incorporated, Volume I: Colonial Period, 1960), p. 37.

new found land.

The Puritans developed a value system that corresponded to the values of the Holy Bible. The Ten Commandments were echoed throughout the Puritan law. No purpose was higher than that of God's. Obedience was part of the covenant committed as a way of life with God. Puritanism emphasized work as a responsibility of man to the world in which he lived. Labor and work was thought of as good. Idleness was a serious sin.<sup>2)</sup> The idea of choosing a career or profession was important and necessary for every person in their youth. The only career opened to women was motherhood, housekeeper and teacher when schools were built. The family had to survive with dignity; therefore work was the only way to fulfill God's plan for man.

The Puritan family developed flexibility, although England, their previous homeland from which they came, was organized and well ordered. America was undeveloped with thick forestry and rocky terrain. Families had to first claim land, clear it, establish themselves and build a house. The skills of all family members and neighbors were needed, whether a blacksmith, silversmith or builder, because a house was necessary for habitation and survival. Puritans helped each other get started with living. The completion of houses, barns, churches and schools created the condition for families to get together and celebrate the occasion. Single persons or free indentured servants had a choice to get married or go to work for already established families with businesses.

It was in 1650 that the first laws were written governing the life of Puritan families. Here the focus was on control, therefore adultery, fornication, rape and idolatry was of major importance to the Puritans. Those violating the law could be punished with death or imprisonment. The main reason for these laws was to ensure that the family heads fulfilled their tasks without major interference from others. Authority

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2) *Ibid.*

was an important factor in Puritanism. The law gave strength to the family in maintaining the necessary power to control both the wife and children under their charge. Interference by outsiders was rare because the law was strongly in favor of the family and therefore punished intruders. The provider, generally male, felt obligated to support the state in return for the support given to him. The state took over many roles of the church, thus the church, state and the family found mutual support in an effort to build a strong community. The church claimed controls over religious truth and morality. They took it upon themselves to chastise those who fell short of the holy purpose. Children, women and servants were compelled to keep their behavior in line with sacred expectations. The authorities of government could punish individuals for not keeping the law but could not excommunicate a person from the church.

The family and the community shared some facilities such as schools, public buildings, and burial grounds. Even though the community built their own buildings for civil matters, it proved beneficial in more ways than one for the family and the church to frequently confer and agree on mutual concerns and interests. Tithing men were important to the Puritan community morals and laws and they collected taxes as a major responsibility.<sup>3)</sup>

The Puritan home offered stability and moral support to the family in times of crisis. Comforts in the home were important in achieving solidarity and togetherness. To start with, community development was vital. As new homes were built, improvements were made with the times. The earlier houses were unpainted with few windows. As the community grew larger and expanded, there was confidence in letting in the light in the home, therefore windows were put in to provide more light. Curtains, furniture, spinning wheels, utensils and lamps all made the house more attractive and gave joy and pride to

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3) *Ibid.*, p. 74.

the whole family. These items were all made by hand usually by skilled craftsmen who sold the same goods to other settlers.

The task of the family was seen as both economic and religious. Economically, entrepreneurs sprang up throughout the entire community. Agriculture was on small scale; this was mainly due to the fact that the terrain was heavy with large trees and boulders. Wild life was plentiful. Trading was common among settlers even though pay was small for items bought and sold.

The church served the religious and spiritual needs of the entire family and the community. The church was the only major source of contact approved by the larger community. Social life was seen in church programs in that families had an opportunity to share with others points of views on family life and common problems as they met on Sundays. The children made contact with others and oft times made acquaintances that ended in marriage. The Sabbath was seen as a day for devotion and spiritual enrichment. Work and worship was kept in balance. Fathers felt an obligation for the souls of family members, especially children.<sup>4)</sup> Religious instructions, therefore, was a vital part of family life. Most homes had daily devotion and scripture readings.

The woman's place was in the home. Her major responsibility was that of child-bearing, socialization and supervising the servants. In that families were large and chores were many, the woman was working from sun up till sun down. Husbands felt a responsibility for the wife's behavior. If she was disobedient to him, he had the right to punish her to his satisfaction other than physical punishment. In the home children were taught to read and write. Teaching skills and teaching the child a calling (profession) was a part of the socialization process according to Robert K. Merton.<sup>5)</sup> Many children lived outside

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4) *Ibid.*, p. 76.

5) Robert K. Merton, *Social Theory and Social Structure*, (New York: The Free Press. 1968), pp. 631-32.

the home. Some for the purpose of apprenticeship and others because of misconduct. This was justified on the grounds that children learned better in the care of others.

Sex laws were rigidly enforced by the Puritan family; therefore, premarital sexual intercourse was prohibited. Divorce was granted the young man and woman if adultery could be proved or admitted by either. Private morals were the concern of both the church and the state; however, the state directly supervised and controlled this aspect of marital life. The magistrate imposed a nine-month rule directed toward controlling fornication (sexual intercourse between young couples prior to marriage). This rule imposed a fine upon the couple who gave birth to a child before nine months after their marriage. The church followed the state in a punishment which included excommunication from the church until the couple came before the congregation themselves and begged forgiveness for their sin. Many couples humbled themselves before the church for fear their child would suffer if placed outside the church's instructions.

Marriage did not always run smoothly as one might assume. In that the males were selected by the parents of the girl, many young couples found they could not live happy together. Divorce was granted by the magistrate to the couple for said reasons. Love for each other was not expected to be equal to their love for God. Thus, young couples were expected to show a strong affection for each other and love for God. Divorce was granted also for a breach of marriage vows, cruelty, and desertion. Even though divorce was rare, it did exist during the Puritan era.

It can be plainly seen that family life in early America was shaped by older European traditions and the new challenges of a new and unsettled unexplored continent. Puritanism was the first model for the American family. This model basically failed. It was too rigid. It placed a tremendous strain upon both providers in that there was an imbalance of power and controls within the family. The emphasis was

upon task rather than relationships. The power between the church and the state appeared to be stronger than that of the married couple even within their own households. Family members were depersonalized. Their individuality and uniqueness was inhibited, thereby thwarting creativity. The individual lived to serve here on earth and enjoy life after death. An outcome of Puritanism left a restless, high strung and explosive people, adding to the jails and prisons' population daily. It was the only way of life here in America and it is a testament to the fact that the family survived the system.

### The Effects of the Industrial Revolution upon the American Family

In 1776 Adam Smith<sup>6)</sup> advocated that there would be an accumulation of wealth and individuals would collect for themselves and their pleasures goods and profits. Smith further stated that people should operate to their fullest capacities thereby bringing to an end the poor laws, which he felt giving freely to people would result in dependency and misery. Thomas Malthus<sup>7)</sup> in 1798 gave support to Adam Smith's point of view arguing that population growth would soon outrun food production. During the same period, the rise of Protestantism in Europe and England made relief to the poor more punitive. This latter thrust suggested that responsibility started with individual effort and the need to continue this helping process to your neighbor. In 1740 and 1850 social conditions became more problematic. The Industrial Revolution gained momentum. The United States which was basically an agricultural nation entertained a shift to technology. The population expanded and problems in the inner city increased. People in the inner city needed food and clothing. In addition, the factories created new social

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6) Adam Smith, *An Inquiry into the Wealth of Nations*, (New York: E. P. Dutton and Company, 1912).

7) Thomas Malthus, *Principles of Population*, (Homewood, Illinois: Richard D. Irwin, Inc., 1963), pp. 1-6.

problems as colonists continued to seek America out as the land of plenty, arriving in this country seeking a livelihood from farming. They turned to communities like Boston, Charleston and Philadelphia. The American value system was similar to that of the European, therefore, attitudes toward dependency were negative. Although the public acknowledge its responsibility to protect and care for the needy, the newcomers were not welcomed.

During the eighteenth century the American and French Revolutions created societies that might be called equalitarian. Between 1820 and 1860 over six million immigrants came to the United States. Ronald Federico<sup>8)</sup> argues from the individual's point of view, education is a prerequisite for employment and a route to self-improvement. Further he says from society's point of view education performed several essential functions: the transmission of general knowledge and specialized skills, cultural integration, and the generation of new knowledge and technology. Prison reform became necessary in 1790 to accomodate the needs of criminals.<sup>9)</sup> Almshouses became important because immigrants often arrived in poor health. Later General Hospitals began to appear in the major cities. Manhattan's Bellevue Hospital, Philadelphia General Hospital and Baltimore City Hospital were all originally almshouses. In 1848 almshouses were becoming too costly and criticism mounted. The thrust of social reforms to meet these emerging problems was stimulated by intellectuals such as Thoreau, Emerson and others.

In 1800 new patterns of help began to appear. From 1860 to 1900 the United States population increased to over 13 million, the majority being immigrants. The Industrial Revolution was having tremendous effects on the United States during this period. The urban community grew with many problems that became visible to behavioral scientists. It was during the 1800's that social welfare made strides in reaching

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8) Ronald C. Federico, *Sociology*, (Reading, Massachusetts: Addison-Wesley Publishing Company, 1975).

9) Elizabeth A. Ferguson, *Social work*, (New York: J. B. Lippincott Company, Third Edition, 1975), p. 379.

out to those families in need in these major areas: public social welfare services,<sup>10)</sup> private social welfare services,<sup>11)</sup> and services to special groups.<sup>12)</sup>

In 1857, outdoor relief gained acceptance. It provided relief in one's own home. Such relief replaced almshouses; and this model proved to be less costly than almshouses. The Civil War led to other changes that affected the family. This was the period of intellectual and social change and unrest. Equality was on the minds of most Americans while the struggle for political and economic power was evident. There was an increase in population which stirred the moral consciousness of Congress. In 1865 the Morrill Act<sup>13)</sup> was established under the auspices of the Freedman's Bureau. This Act provided assistance to low income citizens in becoming a part of the main stream of American life, particularly slaves who were recently freed. It provided financial assistance and education to the poor. Charity Organizations Society<sup>14)</sup> was originally started in England in 1869 but later opened in the United States in 1877. This Organization helped provide for the needy families. In 1866 the National Labor Union was organized, in 1878 the Knights of Labor and in 1886 the American Federation of Labor.<sup>15)</sup> Management opposed these labor groups but history reflects greater opportunities for the poor family to grow, change and move up the social ladder because of the opportunities unions provided.

The plight of the family to urban areas was rapidly on the rise. Between 1900 and 1925, America reached its 100 million population mark; over 50% of the people lived in the cities. While the United

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10) *Ibid.*

11) *Ibid.*, pp. 100-06.

12) *Ibid.*, pp. 153-407.

13) *Encyclopedia of Social Work*, Volume II, (1971-72) S.V. "Robert Morris," by National Association of Social Workers, Inc.

14) Ferguson, *op. cit.*, pp. 6-8.

15) June Axinn and Herman Levin, *Social Welfare: A History of the American Response to Need*, (New York: Dodd, Mead and Company, 1975), p. 86.



States became an important industrial nation, with the gross national product reaching over one hundred billion dollars. The stock market crashed in 1929. Robert Hunter<sup>16)</sup> explained that society was developing a new regard for the poor. The effect of poverty on families could not be disregarded because the poor were estimated at ten million. His statistics on unemployed men, low wages and poor working conditions, showed the poor family to be the victims of unfortunate circumstances. In 1906 John Ryan<sup>17)</sup> calculated what a family needed in order to live with dignity.

The struggling family was the center of concern during the presidency of Theodore Roosevelt. The First White House Conference on children was held in 1909 in Washington, D.C. The outcome was to form a Children's Bureau in the Department of Labor in 1912. Child abuse had surfaced as a social problem and had to be regulated. Evelyn M. Duvall<sup>18)</sup> explains that in 1890, a larger majority of the families, 74%, lived on farms.

In the decades that followed there was a steady migration from the farms into cities and suburbs. By the 1970's less than five percent of all American families lived on farms. Harvey Locke<sup>19)</sup> points out that there was a disintegration of family relationships, a weakening of kinship bonds, declining social emphasis of the family, the disappearance of the traditional basis of social solidarity. Parents' inability to fulfill their task due to crowded living condition, lack of recreational facilities, poor guidance in the public school, unemployment, creates the stage for a very explosive situation that sometimes ends in tragedy. The Great Depression<sup>20)</sup> (1929~1933) changed the whole concept of relief pro-

16) Robert Hunter, *Poverty*, (New York: Grosset and Dunlop, 1904), pp. 2-7.

17) John A. Ryan, *A Living Wage: Its Ethical and Economic Aspects*, (New York: MacMillan Publishing Company, Inc., 1910), pp. 123-77.

18) Evelyn Millis Duvall, *Marriage and Family Development*, (New York: J. B. Lippincott Company, 1977), p. 59.

19) Harvey J. Locke, "Mobility and Family Disorganization", *American Sociological Review*, 15 (Aug. 1940), pp. 489-94.

20) Axinn, *op. cit.*, p. 166.

grams. To help with unemployment, some states established an emergency relief administration authorizing the reconstruction of finance corporation and banks. States could borrow money to pay for public work and relief programs. Milton Neltzer<sup>21)</sup> noted that a great majority of working people and farmers hardly knew what the stock market was all about and Wall Street was only an awesome name. But there were a million and a half people trading on the market at that time. He pointed out that wages and prices, trade and investment, production and consumption, machinery and manpower were not regulated by government and could be thrown wildly off balance. The Great Depression was followed by the New Deal.<sup>22)</sup> There were two programs that developed out of the New Deal which served to aid the family: Old Age and Survivor's Disability Insurance and Unemployment Insurance on a federal and state level. This program also provided federal grants to states to help provide them with financial assistance to the aged, the blind, and dependent children.

The Social Security Act laid the foundation for our present Public Welfare System in the United States. The Social Security Act of 1935 marked recognition of governmental responsibility for the family and its needs. This Act continues to support the importance of the family in the United States. The War on Poverty showed similar processes to those of other movements in eliminating social dysfunctions. In his message to Congress on March 16, 1964, President Lyndon B. Johnson<sup>23)</sup> submitted the Economic Opportunity Act of 1964, asking that the United States "declare war on a domestic enemy which threatens

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21) Milton Neltzer, *Brother Can You Spare a Dime? The Great Depression 1929-1933*, (New York: Alfred A. Knopf, 1969), pp. 19-22.

22) *Ibid.*

23) President Lyndon B. Johnson, *Message to the Congress of the United States on the Economic Opportunity Act of 1964*, Washington, D.C.: Government Printing Office, March 16, 1964, United States Department of Health, Education and Welfare Health Education and Welfare Indicators, September 1964, P. VI, Government Printing Office, Washington, D.C.

the strength of our nation and the welfare of our people." The Act established the Office of Economic Opportunity to administer the program to poor families.

We can see that the Industrial Revolution posed many unresolved problems for the American family. As industrial problems increased, family problems increased. As the Great Depression deepened, the need for assistance increased. The unemployed American's life style was affected whether in the 1930's or the 1970's. Dating, courtship and marriage were and are affected by the economic recession. Child abuse increased. Divorce, family planning and the role of the provider is changing as task for both parents requires constant reassessment. Malfunctioning may be caused by failure in the enactment of family roles. This malfunctioning may be attributed to a failure of the economic institution to provide opportunities for employment so that family members may be able to survive with dignity.

### Changing Values of the American Family

While value is a general term, values lend color and character to social behavior. Social scientists are concerned with relationships between values and attitudes that exist within the family and its members. Values are relative. They are internalized and are translated into learned behavior, through the process of socialization. Learned experience shared by the general population represents a changing value of the American family. Values typically seen as important in America that have a direct relationship upon the family are: achievement, progress, efficiency, morality, individualism, self-determination, conformity, freedom, equality, humanitarianism, materialism, dignity, self-respect, independence, education and redress. Though values are abstract ideas, family members share with society their appropriateness and inappropriateness. Values carry considerable emotion as they may determine what is good or bad. Values are meaningful without reference to any

particular event. Cheating on examinations or spousal cheating becomes a concern of the family. In a survey completed in 1960 by Ira Reiss,<sup>24)</sup> he concluded that there are four major sexual standards in the United States that are directly effected by the value system:

“Abstinence upheld by religious organizations and by the law in most states clearly stresses no sexual intercourse prior to marriage for either men or women. Some proponents of this belief think sexual intercourse outside marriage is wrong. Kissing and petting are acceptable.

Permissiveness with affection holds the view that sexual intercourse before marriage is acceptable for both men and women if the couple involved feel mutual affection for each other. This standard is the traditional standard in Sweden and Denmark.

Permissiveness without affection, the least common standard in the United States, holds that both male and female are entitled to indulge in premarital sexual relationships for pleasure. Neither male or female need not be in love.

Double standard is lessening as the permissive standard gains more acceptance among American youth. Adherers to this standard hold acceptance for premarital sexual relationships for both the males and females. This standard served to save the chastity of sweethearts prior to marriage. Traditionally the double standard has served to give men sexual freedom but restricted sexual activities of females. Only in the latter part of the nineteenth century women's liberation gave rise to the freedom of sexual intercourse outside marriage to the women.”

According to a Gallup<sup>25)</sup> poll showing the percentage of Americans disapproving of premarital sexual intercourse in 1969, sixty-eight percent and in 1973, forty-three percent. Even though youth and adult alike are confronted with numerous alternative lifestyles there is seen in this survey a rejection of premarital sexual intercourse. Value changes in personal and social trends show self-fulfillment, relates to love and friendship. An increased emphasis is placed upon privacy as a per-

24) Ira Reiss, *Premarital Sexual Standards in America*, (New York: Free Press, 1960), p. 49.

25) G. Gallup, “Attitudes of Americans on Sex Seen Undergoing a Profound Change”, Press Release August, 1973, *Family Planning Digest*, 1974, 3:13.

sonal value. Daniel Yankelovich<sup>26)</sup> concludes sexual morality as private, that sexual behavior is an individual decision rather than a moral issue.

The physical environment has significant influence upon individual values and personality development. A healthy personality for every child could be thought highly of these days, yet child-rearing techniques and new ideas of parent-child relationship may be developed to implement the healthy personality parents desire in their children. These ideas are considered values: they serve to reinforce and implement a traditional family goal. Changes in family values can be appropriately or inappropriately inferred from changing societal expectations. Values may be viewed generally as agreed upon by Americans who place high values on material things such as: a summer home on the waterfront, leisure time activities, a new automobile, nice clothing, expensive foods, playing with children, visiting friends, and recreation. A high salary may not be sufficient incentive to motivate business executives to appear for work and do a good job. One value may take precedent over another. Family members who value security may wish to invest in land, insurance or antiques; they may continue living in the same community and emphasize a higher standard of living.

F. Ivan Nye<sup>27)</sup> describes values as instrumental and intrinsic. Instrumental values he argues are pragmatic. They become attached to behavior patterns that are efficient in achieving valued ends. When they are no longer efficient, the value disappears. He concludes that intrinsic values include life itself, health, happiness and close relationships. Values are personal and private, yet they can be understood as social. Usually people defend their values as they defend themselves. Values are basic to the worth and dignity of man. Self-esteem and self worth give meaning to one's life. They provide direction to one's life from

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26) Daniel Yankelovich, *The New Morality: A Profile of American Youth in the 70's*, (New York: McGraw-Hill Book Company, 1974), p. 59.

27) F. Ivan Nye and Felix M. Berardo, *op. cit.*, p. 15.

the beginning to the end. Values are influenced by interaction and relationships with other human beings. Values are flexible, therefore, change with the times. Donald Light and Suzanne Keller<sup>28)</sup> write values are the criteria people use in assessing their pleasures and pain, and in choosing between alternative courses of action. Ronald C. Federico<sup>29)</sup> defines as the formation of people's goals and influences, the way they evaluate other people, experiences, and objects. Values, like norms, are culturally determined, with some values taking precedence over others.

Changing values in the family has caused a shift in the role of the provider. Family values are seen in family members' ideas, attitudes and beliefs thus giving families universally something in common. These are positive results of successful togetherness. A family is known by what they stand for as well as who they are. These values oft-times arise out of one's family orientation (the family to which we belong). A philosophy of life is a good indicator of a particular family at a given point and time. Values are seen as permanent. They give strength, pride and stability. Family values include goals, both short and long term. Families with identifiable roots have an opportunity to concentrate on keeping their heritage. This is often done by marrying persons with similar backgrounds, ethnic, social, religious, educational and economic. These families teach their children to follow in their footsteps. Families are struggling to maintain their values. Ethnically many children are solidly entrenched. Traditional families marry persons from their own ethnic groups. This was indicated in studies done by: Joseph Golden,<sup>30)</sup>

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28) Donald Light, Jr. and Suzanne Keller, *Sociology*, (New York: Alfred A. Knopf, 1975), p. 74.

29) Ronald C. Federico, *Sociology*, (Reading, Massachusetts: Addison-Wesley Publishing Company, 1975), p. 65.

30) Joseph Golden, "Characteristics of the Negro-White Intermarried in Philadelphia", *American Sociological Review*, April, 1953, pp. 177-83.

Charles Smith,<sup>31)</sup> Todd Pamela,<sup>32)</sup> and David Schulz.<sup>33)</sup> All argue that intermarriages are on the increase in the United States. Socially individuals have married out of their social class into another.

Values in child rearing has changed. Middle class values are different from those of the lower class. The middle class tend to follow societal expectations. If the trend is permissiveness, middle class parents become permissive. Middle class children are encouraged to make decisions independently. The lower class may not have much education nor time but generally are strict disciplinarians. Developmental concepts of both motherhood and fatherhood are encouraged by the family structure supported by the values of the broader community. Mother's and Father's Day celebrations are clearly defined by society. The business world shows support by making available advertised merchandise to encourage adult and youth participation.

In earlier times in America the role of the provider was that of the husband-father. The role of wife was mother, child bearing, care for the children, maintenance of the home and mutual roles were, protection, food production, evaluation of the family success and progress. These are all institutional aspects. The man was accepted as head of the house, therefore was given considerable authority over his wife and children. At that time the American value system, folkways, mores, and laws supported his role. The division of labor which clearly separated the husband and wife's role was evident. The wife saw sex as essential to childbearing and a dutiful wife. Women had little to say about matters that were beyond that of common interest

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31) Charles Smith, *Negro-White Intermarriage, Metropolitan New York—A Qualitative Case Analysis*, (New York: Columbia University Teachers College, 1961). Cited in Gerald Leslie, *The Family in Social Context*, (New York: Oxford University Press, 1976), p. 513.

32) Todd Pamela, "An Exploratory Study of Negro-White Intermarriage in Indiana", *Journal of Marriage and the Family*, May, 1964. pp. 209-11.

33) David A. Schulz, *The Changing Family: Its Function* (New Jersey: Prentice-Hall, Incorporated, 1976), p. 146.

of domestic responsibilities. Mate selection was restricted by the folkways and mores of society, therefore the young lady had to be chaperoned. Attractiveness was a means of personal appraisal for courting age youth. Marriage was expected of males and females. Societal value required sacrifices and acceptance of circumstances good for the marriage to be successful. In the early days when there was a crisis, the entire neighborhood came together to support those needing it. In case of tragedy, happiness and honor, the community was present to assist where they could.

The present-day American marriage entails much of the characteristics of yesterday. The family is seen as an institution and a changing one. J. Ross Eshleman<sup>34)</sup> describes it as certain specific areas of human social life that have become broadly organized into discernible patterns. Bert N. Adams<sup>35)</sup> suggests that an institution may be defined as an organized aspect of man's social existence which is established and perpetuated by various norms or rules. He continues that historical social organization includes sexual relations, marriage, reproduction and childbearing, socialization and child-training and the relating of the individual to the other institutionalized aspects of society. William F. Kenkel<sup>36)</sup> explains institutions as the embodiment of related ideas society considers important and essential to the survival and well-being of society. Many activities previously realized by the family have today changed considerably and are still changing. Increased urban and suburban living, bringing ethnic groups and families face to face, has weakened societal approval of behavior otherwise restricted or controlled as marriage has become more individual, and the institutional aspects are de-emphasized. Inter-personal relationship and responsibility

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34) J. Ross Eshleman, *The Family: An Introduction*, (Boston: Allyn and Bacon, Incorporated, 1978), pp. 75-6, 120-22.

35) Bert N. Adams, *The Family: A Sociological Interpretation*, (Chicago: Rand McNally College Publishing Company, 1975), p. 1.

36) William F. Kenkel, *The Family in Perspective*, (Santa Monica, California: Goodyear Publishing, Company, Inc., 1977), p. 201.



require cooperation, togetherness, sharing and anticipating of role changes. Satisfaction assures stability, and happiness reassures a continuous positive spousal relationship.

The husband is still expected to be the provider for the family. In many states, wives may sue for divorce on the grounds of non-support, provided the husband fails to provide. There are increasing numbers of spouse who share the role of provider. The father is seen as a person who shows warmth, caring, love, and affection to his children.<sup>37)</sup> The home is a place for participation rather than comfort for the father. Sharing in the house-keeping, child-caring, recreational, educational, socialization roles suggest that the husband and the wife share hopes, desires, expectations, attitudes, feelings, aspirations in a united way. Both spouses are working toward the same goals and objectives which can only lead to success.

The changing role of the wife and mother has been complicated by the rapid growth of industrialization and societal pressures. The traditional socialization homemaking role has changed because economic opportunities have changed. More women are entering the professional level of employment and are moving upward to executive positions. Childcare and housekeeping roles become a compromise as well as a solution to the problem. The extended family has almost disappeared coupled with the neighborhood and the unavailability of community support, leaving the husband to support his wife while she finds use of her talents as a whole person. Society has shown support to these family role changes by making available resources for the mother to call upon such as; day-care centers, dry cleaning facilities, bakeries, restaurants, interior decorators, travel agencies, super-markets that have every household item and food stuffs imaginable. Here we see flexibility in the mores and folkways rather than condemn the family. Society has sought to support the family by providing auxiliary services that can assist the wife provider when faced with a crisis.

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37) Nye, *Family*, p. 250.

There is no way of knowing in advance how task and responsibilities should be distributed between spouses. What is [the woman's and the man's role and responsibility to the family? Wives complain that their husbands do not assist with household chores. Mason and Bumpass<sup>38)</sup> reported after assessing data from the 1970 National Fertility Study, that seventy-six percent of the white people sampled and seventy-seven percent of the Blacks agreed: "It is much better for everyone involved if the man is the achiever outside the home and the woman takes care of the home and family." Over fifty-two percent of the whites and seventy-one percent of the Blacks said "yes" to the statement: "Men should share the work around the house with women such as doing dishes, cleaning the house, baby sitting."<sup>39)</sup> When the wife works there is less leisure time spent with the husband and the children. The working wife must decide upon the advantages and disadvantages from employment. Because of these matters many wives settle for part-time employment, while others occupy a full-time position shared by two working mothers choosing time that is convenient to themselves. Poloma and Garland<sup>40)</sup> conclude that the working wife is expected and expects to run the house smoothly, meeting the needs of her husband and children. The husband is expected and expects to be the provider of his house. The choice of a career is the wife's choice, however, the husband assists with her duties in order to meet the total needs of the family.

Women are not able to delegate responsibility in the same way as her husband, therefore help may be hired to assist with them. Janet and Larry Hust<sup>41)</sup> concludes that this type of arrangement perpetuates

38) Karen O. Mason and Larry L. Bumpass, "U.S. Women's Sex-Role Ideology, 1970", *American Journal of Sociology*, Vol. 80, March 1975, pp. 1212-219.

39) *Ibid.*

40) Margaret M. Poloma and Garland, "Role Conflict and the Married Professional Woman", in *Toward a Sociology of Women*, edited by Constantina Safilios-Rothschild, (Lexington, Mass.: Xerox, 1972), pp. 187-98.

41) Janet G. and Larry Hunt, "Dilemmas and Contradictions of Status: The

a class of workers who receive low wages to provide the domestic services such as a family needs. As childrearing is delegated to non-family members, the child may suffer in the process. As this notion moves toward increased specialized industrialization, the socialization of children roles will become more difficult for both parents. Institutional care both private and governmental will take on increased responsibility, housekeeping, childcare. Because of the high cost of living, both parents must work in order to help the family survive with dignity. The sharing of roles is not new but may increase as the cost of living increases. The interchangeability of these roles by both spouse will serve to strengthen the family in its struggle to meet the needs of its family members.

### Socialization and Interaction of the American Family

Developing role models for the child are tasks that must be shared by both parents. Roles are expected behavior patterns that are culturally defined and passed on to future generations as correct behavior.<sup>42)</sup> Role models are necessary for learning. The child learns adult roles by training in their younger years by adults. Socialization becomes a vital part of role behavior learned in the family. Parents are expected to help their children develop role growth models that are compatible with maturity. Life in the adult world requires properly socialized persons. Socialization defines patterns of behavior that are expected in later life. The socializing agent then becomes the parents, realities, clergy, teachers, and mass media. Parents are expected to control their children and teach them appropriate behavior. Parents who fail are subject to reprimand by both the community and law enforcement agents. The

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Case of the Dual-Career Family", *Social Problems*, Volume 24 (April, 1977), pp. 407-16.

42) Albert Bandura, *Principles of Behavior Modification*, (New-York: Holt, Rinehart and Winston, Incorporated, 1969), pp. 165, 159-62, 164-66.

community shows their disapproval by openly attacking those parents who fail to help their children control themselves. Role models are accompanied with task that is appropriate for the individual to perform. Defined roles that are expected to be performed in later life but are met with failure can be modified. Albert Bandura<sup>43)</sup> argues behavior modification can strengthen role growth patterns through positive rewards, teaching shaping, rational appeal and deprivation of privileges. Role modeling gives the child identity which is necessary for the child's survival in the adult world.

Socialization affects the life of every person on the face of this earth. Human beings are gregarious. They must communicate with each other in order to grow, change and find meaning in life. Socialization is a concept that involves particularly the family as a group. It is preparing the child for adult roles which are necessary if the child is expected to survive independently as an adult. Floyd Mansfield Martinson<sup>44)</sup> explains socialization as a term that denotes the process by which a human being learns to adjust to the way of life, or life style in a society by acquiring patterns of behavior of which his associates, particularly his adult associates, approve. He continues, this process normally begins in the family. It continues in the school and in association with playmates, other children and adults. The family is seen as the most important component of this process but the world outside the family also contributes to the learning of the child. The larger community guides the family and assists in defining appropriateness and inappropriateness. Societal approval is important guidelines which move the child toward both their short term and long term goals.

Gerald R. Leslie, Richard F. Larson, and Benjamin L. Gorman<sup>45)</sup>.

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43) *Ibid.*

44) Floyd Mansfield Martinson, *Family in Society*, (New York: Dodd, Mead and Company, 1972), p. 145.

45) Gerald R. Leslie, Richard F. Larson and Benjamin L. Gorman, *Introductory Sociology: Order and Change in Society*, (New York: Oxford University Press, 1976), p. 453.

asserts that socialization is a process whereby an individual learns to take account of the social order and to cope with it by some combination conformity, non-conformity, avoidance and conflict. John A. Clasen<sup>46)</sup> views socialization as consisting of those patterns of action or aspects of action which inculcates in individuals the skills, knowledge, motives and attitudes necessary for the performance of present or anticipated roles. Socialization is important in the development of a social self and personality. It is the process by which our culture is transmitted from one generation to the next. This process is seen in the growth and development of the newborn infant who becomes an adult and takes their place in society.

Evelyn M. Duvall<sup>47)</sup> observes the importance of socialization as a role-learning process for both sexes. Children must be socialized in order to be human. When they are young, they have potentials that are undeveloped. The infant must rely on other human beings to learn to be the sex they are throughout their lifetime. Socialization is a process by which individuals are helped to: (1) become acceptable members of the group (2) develop a sense of themselves as social beings (3) interact with other persons in various roles, positions and status (4) anticipate the expectations and reactions of other persons and prepare for future roles that they will be expected to fill. Bert N. Adams<sup>48)</sup> asserts that socialization is the process by which the individual incorporates the attitudes and behavior considered appropriate by any group or society. It involves self-concept (identity formation), which includes conscience development and the twin problems of identification and ego struggle all of which are related to intrapersonal and interpersonal adjustment. There are differences in socialization, not only

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46) John A. Clasen, *Socialization and Society*, (Boston: Little, Brown and Company, 1968), pp. 18-73.

47) Evelyn M. Duvall, *Marriage and Family Development*, (New York: J. B. Lippincott Company, 1977), p. 9. (5th ed.)

48) Bert N. Adams, *The Family: A Sociological Perspective*, (Chicago: Rand McNally College Publishing Company, 1975), pp. 137-62.

between societies, but also between the sexes and among the subcultural groups of a given society. The socialization process is the means whereby differences are perpetuated. Rapid social change and emphasis on peer expertise have resulted in the current phenomenon of "rearing by the book."

The individual learns to control their inner drives, he is taught behavior that is acceptable and develops self-awareness that gives rise to maturity. Erik Erikson<sup>49)</sup> describes these growth patterns as biological forces that set a time table to which social forces must adapt if the personality is to be a healthy one. Parents must take responsibility for the development of their children in the early stages of growth. The child must learn to achieve task that must be learned and experienced at the appropriate time in the child's life. How to survive, develop self-esteem and skills, lay the groundwork for future encounters. Helplessness of infants is unequal among the newborn. They cannot walk, feed themselves, know where the danger lies, seek shelter, or just roll over. Babies have the potential to be criminals, teachers, athletes superstars but first they must learn how to take care of themselves and interact with other human beings.

Parents often forget that children do not ask to come to this world but are ideally an outcome of love and affection for each other. Parents should make every attempt to pave the way by ridding the environment of obstacles that will interfere with the child's growth and development. Parents must be willing to make any sacrifice to provide their child with the best they can afford. Sometimes sacrifices may mean giving up the bridge game, golf outing, or an evening with the gang in order to return home to assist with chores during the early days of the child's life. Parents should know the importance of the physical development of their child and what to expect at each level of development. These are difficult moments of growing up for the child under normal conditions least parents are ready to extend them-

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49) Erik K. Erikson, *Childhood and Society*, (New York: Norton, 1950).

selves to cushion these difficulties, whatever they may be. Personality development becomes a critical point in the child's life.

J. Mc V. Hunt,<sup>50)</sup> Jean Piaget and Barbara Inhelder,<sup>51)</sup> and P. H. Mussen,<sup>52)</sup> all spoke about the development of the intellectual function and logic in children. Piaget stimulated an interest in maturational stages of cognition in human development. Piaget describes development as an ability to reason abstractly, to think about hypothetical situations in a logical way and to organize rules into complex, higher order of structures. Children invent ideas and behaviors that they have never witnessed or had reinforced.

Ernest Jones<sup>53)</sup> explains Freud's views: there are a number of overlapping stages of development. What happens if these stages become relatively fixed and permanent? Attention focuses around three principal erogenous zones: the mouth; the anus; and the genitals which are the regions of the body where excitatory processes tend to become focalized and where tensions can be removed by some action such as stroking or sucking. Each region is of extreme importance in the socialization process because they are the first important sources of irritating excitations with which the first pleasurable experience occurs.

The importance of the early years is evident by the child's needs. The mother is the first to become personally and intimately involved with the child. Feeding and toilet training are important parts of the socialization process. Parents teach their children to deal with conflict, pressures and frustration. Ronald F. Holler and George M. DeLong<sup>54)</sup>

50) J. Mc V. Hunt, *Intelligence and Experience*, (New York: Ronald, 1961), pp. 109-307.

51) Jean Piaget and Barbara Inhelder, *The Psychology of the Child*, (New York: Basic Books, 1969),

52) P. H. Mussen, ed., *Cornichael's Manual of Child Psychology*, 3rd ed. (New York: Wiley, 1970), pp. 703-32.

53) Ernest Jones, *The Life and Work of Sigmund Freud*, (3 Vols.) (New York: Basic Books, Incorporated, 1953).

54) Ronald F. Holler and George M. DeLong, *Human Services Technology*, (St. Louis: C. V. Mosby Company, 1973), pp. 108-27.

admit they are taught to control themselves and relate positively to others. Love, affection and warmth coupled with responsibility and courage is necessary if the child is to be able to encounter life and all of his experiences in an open, honest and effective manner. It reaches beyond self and gives the child a handle on potential frustrations that can be caused by not being able to deal with issues and pressures realistically. Responsibilities provide another dimension for the individual to understand the positives that give rise to increased self-esteem and confidence. Both the positives and negatives give the individual the opportunity to achieve a balance on growth realities. Satisfying relationships are necessary to the child's learning.

Sociologists depend upon the young interacting with family members, society, and other socialized human beings. Parents are human beings. Socialization begins when the child learns that his behavior has an impact upon others. The child learns social norms from their parents. Inner motivation and inner controls are learned and therefore become natural phenomena for the child. Through the process of identification children develop a personality of their own but highly influenced by the values and attitudes of their parents and those persons close to them.

Within the context of socialization explicit, formal instructions in manners, morals, and skills are only part of socialization. Norms and expectations a child learns informally are often stronger and have a greater impact upon the individual than those learned through formal instructions. When parents give their child instructions and directions the young child is free to communicate if there is not sufficient understanding to follow through on the parents' request. Children learn from their equals. They learn responses that are helpful to them in taking the next step. Boys learn from boys the correct responses and behavior necessary for success in mate selection. The peer group performs an important socialization function.

The child learns to deal with equals and establishes positive relationships. On the playground and in the streets the child learns to fight



for their rights. During adolescence the peer group serves as a bridge to independence. August B. Hollingshead<sup>55)</sup> concludes sociologically adolescence is the period in the life of a person when the society in which they function ceases to regard them as a child and not accord them full adult status and function. Adolescence is a period filled with changes, challenges, conflicts, storms and stresses. It is a period in the life of youth when maturation physically and mentally becomes a reality. Problems that once were serious to the youth find ways of levelling off. These changes having released tension, fear and anxiety develops into acceptable social behavior that is productive and self-fulfilling to both the adolescent and society.

Mildred W. Weil<sup>56)</sup> suggests related areas of interest and concern for young people in their formative teen years, that of experiencing physical changes that greatly influence the socialization process by progressively pushing them into relationships with both sexes and the dynamics of society. She continues, sometimes causing conflict but assuredly experiencing some form of adjustment to the norms of the society in which they live. These youth must develop skills that will enhance their functioning enabling them to cope with dating, sex, parenthood and deviant behavior as they grow, change and move toward maturity.

### Summary

In early American history the role of the husband and wife was increasingly defined as economic and domestic. These roles remain nearly

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55) August B. Hollinghead, "Adolescence: A Sociological Definition," Robert F. Winch and Graham B. Spanier, *Selected Studies in Marriage and the Family* (4th ed.), (New York: Holt, Rinehart and Winston, Inc., 1974), pp. 313-24.

56) Mildred W. Weil, *Marriage, the Family and Society*, (Illinois: The Interstate Printers and Publishers, Inc., 1971), p. 203.

the same but the role of the husband and wife is evaluated increasingly on the basis of choice rather than tradition. When we view the marital role in terms of interaction and adjustment, it must be kept in mind as the constant factor of change. Marital satisfaction shifts and changes in relation to specific events and situations. Some of these changes requires that marriage be altered to meet the needs of the spouses and siblings. However, it seems practical that couples would discuss matters that are pertinent to the marriage. For many it is the first time they have had to go over each other's views on what each person likes and/or dislikes. Roles that are traditional for the husband and wife are economic, educational, affectional, protective, religious, recreational and status conferring.

The same behavior between the spouses may be seen as the process of socialization. The family is not losing these functions but it appears that the changing of roles affected by industrialization weakens relationships and ties of affection with the family. Varying societal organizations can perform their task by distributing some of these basic tasks and functions between the family and other institutions. In contemporary industrial societies there appears to be greater specialization. The family performs tasks as a group giving it greater flexibility than specialized segments of society. Talcott Parsons and Robert F. Bales conceives the family as not disorganized or about to disappear or enter a long period of decline. This infers that the family is changing and it is dynamic. They continue, while these changes are differentiated. This refers to the process by which simple structures are divided into functionally differing components, these becoming independent of one another, recombined into a more complex structure in which the functions are differentiated and complementary. In most societies the husband plays the role of leader while the wife plays the role of expressive leader. The more economic producing functions are removed, the greater the emphasis is placed on happiness, emotional satisfaction and

family solidarity. The husband plays his major role in the outside world while the wife plays a major role inside the home. The husband's role has not lost its importance but it is shared with the broader community.

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